WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23

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SYNOD OF KENTUCKY.

A Narrative of the state of Religion within the bounds of the Synod of Kentucky.

As heretofore, so also now, there is abundant reason for humiliation and confession before God; while there is something both to encourage and rejoice the pious heart. As sufficient cause for mourning, it may be stated, that in general, there is too much want of that glowing zeal among professors, which shews clearly to every beholder who is on the Lord's side; and by contrast, who are the enemies of the cross of Christ. For it is not the name of Christian, nor an attendance upon the public and outward duties of religion merely, that must distinguish the followers of Christ from the men of the world; but a heartfelt warming piety, which manifests itself on all occasions in the private walk and conversation, and which evinces a constant, strong, and tender love for our holy religion and its author. Let this be the animating principle of our professors, and the distinction between the church and the world will be as visible and marked, as that between two contending armies arrayed against each other on the field of battle. Let the spirit of the gospel be warmly breathed forth by professing christians; let the peculiar and holy doctrines of the cross be their heart's delight, and the topics of their daily conversation; let the precepts of the Bible be their rule, and the foot-steps of Christ their path; and let them be clothed in the whole gospel armour; and the infidelity of the world, in all its various forms, will shew itself. Now, what we are called upon to lament is, that low degree of piety; that coldness and spiritual deadness in by far too many of our congregations, which leaves the line of demarkation between the church and the world scarcely visible.

It is not, however, to be understood, by this statement, that infidelity is unknown in our bounds. Far from it; practical infidelity is abroad in every direction. To disobey is unbelief; and unbelief is infidelity; and the life of holy obedience is not the life of thousands in our land. In no particular is this more manifest than in the violation of the law of the sabbath. This holy day is profaned openly and publicly, and by far too extensively, notwithstanding the laws to the contrary, both of God and man. And it is to be feared, that christians themselves, in neglecting to take a decided stand, both in precept and example, against so ungodly a practice, in not faithfully warning such offenders, are partakers of their fault. Over this we are called to mourn. And it is moreover still to be lamented, that however unpopular

t[illegible] and however much concealed from public notice, nevertheless, speculative infidelity yet exists. Under the sacred, though assumed name of christian, is to be found, less bold perhaps than formerly, this enemy of Christ, in the form of Arianism and Socinianism.

But while our foes are yet numerous; while thousands have their eyes closed against the light of the gospel; and while too much coldness prevails with many christians; there are still witnesses for God, that he has not forgotten to be gracious, and that the smiles of his countenance are not turned quite away from us. In some of our Kentucky churches the prospects are encouraging, and in a few quite flattering; while within the bounds of this Synod, in the states of Indiana and Illinois, the influences of God's holy spirit has been felt in several congregations, and reviving showers come down upon them. In the churches that have been specially visited, considerable additions have been received, of all ages, from the youth of fifteen to the grey head of fifty or sixty years.

It is truly pleasing to observe how the cause of our Redeemer is advancing in the youthful but rapidly thriving state of Indiana. In that land, so lately a wilderness, and where but a few years ago only two or three Presbyterian clergymen could be found, we now number three presbyteries. The movements of God's gracious providence are favoring that country; the blessings of his spirit have been poured out upon it; and the prayers of the pious of its inhabitants are heard, and are answering in the increase of those who publish the glad tidings of peace, and who say to the cities of Judah, behold your God;" while the showers of divine grace have watered it in many places, and the desert has been gladdened, and begun to rejoice and blossom as the rose." It is true there is much ground there still unoccupied; the harvest is yet great and the labourers are few; but the fields are whitening for the harvest; let us therefore pray the Lord of the harvest, that he would send forth more of his faithful labours into his harvest.

It is also encouraging to find, that in the college at Danville, there are and have been a number of students hopefully pious, and that some of these have received their first awakenings there, and trace their convictions to a prayer meeting held regularly among themselves. Where education and religion go hand in hand, the church may be expected to flourish, and it is hoped that the time is now arrived when in this way God is to favour us in the west.

To sum up all in a few words, though there is yet much to be done, before our churches shall be so free from every thing forbidden, as to be "all glorious within;" though there are thousands inimical to the gospel of our Lord; and though our land is yet covered with much moral darkness; still the prospects are upon the whole encouraging. The good seed of the word is sown by preaching, by tract and bible and missionary societies and associations, and by catechetical and bible classes, as well as the daily walk and conversation of the truly pious; and we know, moreover, that our labour has not been in vain in the Lord. The grace of God has in many places "distilled upon us, like the dew upon mount Hermon, and the small rain upon the tender grass;" sinners have been awakened and turned unto God, and the kingdom of Satan is crumbling. There is then need for the united prayers of the church; there is encouragement to pray; and let our eyes and expectations be towards him with whom is the residue of the spirit, and who is gracious and merciful and full of compassion. He is our strength: let us then rise in the strength of Jehovah and go forward in the good work of the Lord,

and let us not be weary in well doing, remembering that in due season we shall reap if we faint not.

With sorrow we record the death of the Rev. John Lyle, a member of this Synod, who departed this life in the month of July last.

REMARKS UPON A NEW TRANSLATION OF THE BIBLE.

That our English version is a translation from the Hebrew alone, and also as correct a one, as the alleged deficiency of the times in Oriental literature would permit, has been universally acknowledged; except indeed by a single eccentric author of the present day, whose vain and wandering intellect seems to be in a constant aphelion, enlightened possibly by a solar influence, unknown to all preceding translators, but certainly not by the critical luminary of any visible system. The very circumstance which he imputes to our translators as a dereliction of their professed object to translate from the Hebrew only, viz: that they appear occasionally to have consulted the various versions of ancient and modern times, instead of detracting, as he conceives, from their characters and talents, adds lustre to both. For, uninfluenced by the childish vanity of imagining that no translators of any period possessed a correct knowledge of the Hebrew language except themselves, and anxious not to misapprehend, where misapprehension might be important, they duly examined, and scrupulously weighed, the treasures of combined wisdom, with which the labours of their predecessors in the same undertaking had furnished them. They translated from the Hebrew, like most of those who had gone before them; and were only guilty of thinking it possible, that the wise and good of former times might have had some little knowledge of the language, which they undertook to translate.

In point of expression, our authorized version has received the most marked testimonies of approbation from the very writers who were desirous of some new translation to supersede it. Its style, says Bishop Lowth, "is not only excellent in itself, but has taken possession of our ear, and of our tongue." Dr. White remarks, that "general fidelity to its original is hardly more its characteristic than *sublimity itself*;" that "the English language acquires new dignity by it;" that "it is still considered as the standard of our tongue;" and that it possesses "a style consecrated not more by custom, than by its own native propriety." Ought not the judgment of writers like these, to outweigh on this point, that of those wild projectors, who, with all the tinsel of modern diction, are desirous of embellishing its phraseology, and of adding what they conceive to be brilliancy to its periods?

But it has been said that it retains many obsolete, and some indelicate, expressions. To remove these, however, I should scarcely conceive the appointment of a formal committee of critics and divines by public authority to be requisite; or if requisite, certainly not the appointment of a committee, invested with unlimited powers of emendation beyond the specific object in view. Indeed, several antiquated modes of expression, as *moe* for *more*, *sith* for *since*, &c. have already been corrected in our printed editions of the Bible without any authority whatsoever; solely under the influence of what at the time predominated as the customary usage of the English language. Pilkington has given a list of such obsolete terms, some of which, for the reason, I presume, above given, have been since altered; I nevertheless cannot agree with him in thinking that the "*uncouth* and *obsolete* words" of the present version, were they far more numerous than they appear to be, imperiously point out the expediency of a new one, in order to give Scriptur-

the advantage of what is stated to be improvements in our language, and to sooth the disgusted ear of modern delicacy. He observes, "The *uncouth* and *obsolete* words and expressions, that are met with in the English version of the Bible, are generally intelligible, and convey the ideas the writer had in view; but as our language is *very much improved in politeness and correctness* since that version was made, it may properly be wished, that the Scriptures might receive *every advantage, which the improved state of our language can give them;* especially as *the delicacy* of some people's ears is pretended *to be disgusted with every uncouth sound.*

Against a conformity with modern orthography and mere verbal expression who could object? But against the propriety and expediency of a new translation for the reasons assigned by Pilkington I utterly protest.

Upon the whole then, I contend, that whatsoever may be the defects of the present version, they are in themselves unimportant; and that no sufficient cause has been made out to warrant the attempt at a new version, under the sanction of authority, on their account alone. Had a new version been undertaken, at the time it was proposed, I am persuaded, that another would have been by this time again necessary, upon principles of a more rigid and chastised interpretation; and should a new one be even now attempted, I am convinced that it would not exceed in point of general accuracy and fidelity that which has been already executed. Were a greater elegance of composition, and superior degree of philological refinement attainable, to gratify the ear of modern taste, and to correspond with the supposed improvements of modern criticism, it may well be doubted whether these improvements, if improvements they could be justly called, would not prove more injurious than beneficial to the cause, which they were intended to promote. The language of our present version has the full tide of popular opinion strongly in its favour; it exhibits a style appropriately biblical, and is distinguished by a general simplicity of expression, which the most uncultivated mind may comprehend, and the most cultivated admire. It is a translation in possession of characteristical merits, which might be extinguished, but cannot be augmented, by principles of transitory taste, and ephemeral criticism; a translation which, with all its imperfections in whatsoever part of scripture the comparison may be made, is superior to every other in our own, and inferior to none in any foreign language.

Biblical Repertory.

Glorying in the Cross of Christ.

A king which the world admires, is one of extensive power, with numerous armies, a golden crown and sceptre, a throne of state, magnificent palaces, sumptuous feasts, many attendants of high rank; immense treasures, to enrich them with, and various posts of honour to prefer them to.

Here was the reverse of all this; for a crown of gold, a crown of thorns; for a sceptre a reed put in his hand in derision; for a throne, a cross; instead of palaces, not a place to lay his head in; instead of sumptuous feasts to others, often times hungry and thirsty himself; instead of great attendants, a company of poor fishermen; instead of treasures to give them, not money enough to pay tribute, without working a miracle; and the preferment offered them, was to give each of them his cross to bear. In all things, the reverse of worldly greatness from first to last, a manger for a cradle at his birth, not a place to lay his head sometimes in his life, nor a grave of his own at his death.

Here unbelief frets and murmurs, and asks where is all the glory, that is so much extolled? For discovering this, faith needs only look through that thin

veil of flesh; and under that low disguise appears the Lord of glory, the king of kings, the Lord of hosts, strong and mighty, (Psalm xxiv 8.) The Lord mighty in battle; the heavens his throne, the earth his foot-stool, the light his garments, the clouds his chariots, the thunder his voice, his strength omnipotence, his riches all-sufficiency, his glory infinite, his retinue the hosts of heaven, and the excellent ones of the earth, on whom he bestows riches unsearchable, an inheritance incorruptible, banquests of everlasting joys, and preferments of immortal honour, making them kings and priests unto God, conquerors, yea, and more than conquerors, children of God, and mystically one with himself.

Here appears something incomparably above all worldly glory, though under a mean disguise. But the objection is still against that disguise; yet even that disguise, upon due consideration, will appear to be so glorious, that its very meanness is honourable: it was a glorious disguise, because the designs and effects of it are so; if he suffered shame, poverty, pain, sorrows and death, for a time, it was that we might not suffer these things forever. That meanness therefore was glorious, because it was subservient unto an infinitely glorious design of love and mercy.

It was subservient more ways than one; it satisfied the penalty of the law, it put unspeakable honour on the commandments of it. It was a part of Christ's design to make holiness, (that is obedience to the law) so honourable, that every thing else should be contemptible in comparison of it; love of worldly greatness, is one of the principal hinderances of it: we did not need the example of Christ to commend earthly grandeur to us, but very much to reconcile us to the contrary, and to make us esteem holiness, though accompanied with meanness; Christ's low state was an excellent mean for this end. There was, therefore, greatness, even in his meanness: other men are honourable by their station, but Christ's station was made honourable by him; he has made poverty and meanness, joined with holiness, to be a state of dignity.

Thus Christ's outward meanness, that disguised his real greatness, was in itself glorious, because of the design of it. Yet that meanness did not wholly becloud it; many beams of glory shone through it.

His birth was mean on earth below: but it was celebrated with hallelujahs by the heavenly host in the air above; he had a poor lodging, but a star lighted visitants to it from distant countries. Never prince had such visitants so conducted. He had not the magnificent equipage that other kings have, but he was attended with multitudes of patients, seeking, and obtaining healing of soul and body; that was more true greatness, than if he had been attended with crouds of princes: he made the dumb that attended him sing his praises, and the lame to leap for joy, the deaf to hear his wonders, and the blind to see his glory: he had no guard of soldiers, nor magnificent retinue of servants; but as the centurion, that had both, acknowledged, health and sickness, life and death, took orders from him: even the winds and storms, which no eathly power can control, obeyed him; and death and the grave durst not refuse to deliver up their prey when he demanded it He did not walk upon tapestry; but when he walked on the sea, the waters supported him. All parts of creation, excepting sinful men, honoured him as their Creator: he kept no treasure, but when he had occasion for money, the sea sent it to him in the mouth of a fish; he had no barns nor cornfields, but when he inclined to make a feast, a few loaves covered a sufficient table for many thousands. None of all the monarchs of the world ever gave such entertain-

ment. By these and many such things the Redeemer's glory shone through his meanness in the several parts of his life. Nor was it wholly clouded at his death; he had not indeed that fantastic equipage of sorrow, that other great persons have on such occasions. But the frame of nature solemnized the death of its author; heaven and earth were mourners: the sun was clad in black; and if the inhabitants of the earth were unmoved, the earth itself trembled under the awful load; there were few to pay the Jewish compliment of rending their garments; but the rocks were not so insensible; they rent their bowels; he had not a grave of his own, but other men's graves opened to him. Death and the grave might be proud of such a tenant in their territories; but he came not there as a subject, but as an invader, a conqueror; it was then the king of terrors lost his sting, and on the third day the Prince of life triumphed over him, spoiling death and the grave.

M Laurin's Sermons.

ROBERT HALL'S OPINION OF SPENCER.

"The sensation excited by the sudden removal of that extraordinary young man, accompanied with such affecting circumstances, has not subsided, nor abated, as we are informed, much of its force. The event which has drawn so great a degree of attention, has been well improved in several excellent discourses on the occasion. The unequalled admiration he excited while living, and the deep and universal concern expressed at his death, demonstrate him to have been no ordinary character; but one of these rare specimens of human nature, which the great Author of it produces at distant intervals, and exhibits for a moment, while he is hastening to *make them up amongst his jewels.* The high hopes entertained of this admirable youth, and the shock, approaching to consternation, occasioned by his death, will, probably, remind the classical reader of the inimitable lines of Virgil on Marcellus.

O nate, ingentem luctum ne quaere tuorum.
Ostendent terris hunc tantum fata, neque ultra
Esse sinent

The writer of this deeply regrets his never having had an opportunity of witnessing his extraordinary powers; but from all he has heard from the best judges, he can entertain no doubt that his talents in the pulpit were unrivalled, and that, had his life been spared, he would, in all probability, have carried the talent of preaching to a greater perfection than it ever attained, at least, in this kingdom His eloquence appears to have been of the purest stamp, effective, not ostentatious, consisting less in the striking preponderance of any one quality, requisite to form a public speaker, than in an exquisite combination of them all; whence resulted an extraordinary power of impression, which was greatly aided by a natural and majestic elocution. To these eminent endowments, he added, from the unanimous testimony of those who knew him best, a humility and modesty, which, while they concealed a great part of his excellencies from himself, rendered them the more engaging and attractive. When we reflect on these circumstances, we need the less wonder at the passionate concern excited by his death: for it may truly be said of him, as of St Stephen, *that devout men made great lamentation over him.* May the impressions produced by the event never be effaced; and, above all, may it have the effect of engaging such as are embarked in the Christian ministry, to *work while it is called to-day*"—*Hall's Sermons.*

Ordinations and installations in the Salem (Indiana) Presbytery.—March 5th, at Indianapolis, Mr GEORGE BUSH was ordained and installed pastor of the church in that place. The Rev

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John F. Crow preached the ordination sermon; Rev. John M. Dickey presided and gave the charge to the pastor, and Rev. Isaac Reed gave the charge to the people.—April 13th, Mr Baynard R. Hall was ordained at Bloomington, and installed pastor of the church in that place. Rev. Isaac Reed preached the sermon; Rev. Wm W. Martin presided and gave the charge to the pastor, and Rev. John M. Dickey gave the charge to the people.—June 4th, at Charlestown, Mr Alexander Williamson was ordained as an Evangelist; Rev. Wm W. Martin preached the sermon, and Rev. John M. Dickey presided and gave the charge.—June 25th, at Bethlehem meeting house in Washington county, Mr. Tilly H. Brown was ordained and installed pastor of the united churches of Bethlehem and Blue River. Rev. Isaac Reed preached the sermon, and Rev. Wm W. Martin presided and gave the charge to the pastor and people.—August 5th, at Vincennes, Mr Stephen Bliss was ordained an Evangelist, and at the same time, the Rev. Samuel T. Scott was installed pastor of the church at that place. Rev. John M. Dickey preached the sermon, and Rev. Isaac Reed presided and gave the charge to the Evangelist, and also to the pastor of the people.—*Rec. and Tel.*

AMERICAN BOARD.

The late meeting of this body in Northampton, gave rise to transactions of a very important nature; one of which certainly is, the amalgamation of the United Foreign Mission Society with the American Board.

A resolution was also passed by the Board, fully approving of the proposed establishment of a Mission College in Ceylon; and also presenting the thanks of the Board to the gentleman who has offered to pay $5,000 towards this object, whenever $10,000 shall have been provided from other sources for the same purpose.

Another subject of some importance which came up for consideration, respects the Foreign Mission School at Cornwall. A resolution having been submitted to the Board, *that it is inexpedient to continue said School*, the subject was referred to a committee, who recommended in their report, that a new committee be appointed to consider the same question—that at present no new expenses be incurred for the erection of buildings—and that when the new committee shall have made their report, th Prudential Committee of the Board be authorized to act definitively on the subject of the School. The report was accepted; and the Hon. John Hooker of Springfield, Jeremiah Evarts of Boston, and Rev. Dr. Chapin of Connecticut, were appointed as the new committee.

The pleasing fact was communicated, that it had been found necessary the past year to pay nothing out of the Gen'l Treasury for the support of the Corresponding Secretary; and it was expected that nothing would be required from this source the coming year, either for the support of the Corresponding Secretary or Treasurer;—the funds necessary for this purpose having been subscribed, chiefly by individuals in Boston, to prevent all uneasiness on the subject of salaries in the minds of persons at a distance.

The receipts into the Treasury of the Board during the year ending August 31st, amounted to $63,392 54; of which $7,676 37 were either for Permanent Funds, or for the Mission College in Ceylon; making the total amount of *disposable* receipts $55,716 18. Expenditures during the same year, $55,744 18; including $14,275 65 to cover the debt for which the Board was liable the preceding year. This debt is now reduced to the trifling sum of $28.

Besides the receipts mentioned above

donations have been made the past year for the Printing Establishment in Western Asia, to the amount of $2,663 67 cts.

[For the above facts we are indebted to the Missionary Herald for October.]

[*Rec. & Tel.*

From the Recorder & Telegraph.

SANDWICH ISLANDS.

Extract of a letter from the Rev. Mr. Bingham, to his friend in Boston, dated Nov. 29th, 1824.

The idols are abolished, portions of Scripture are in the possession of some thousands perhaps of the people, and a translation of the gospel of Matthew is begun, the Sabbath is acknowledged in those places where missionary stations are maintained, and regarded with a good degree of propriety by those who at the different stations attend regularly to the means of instruction. The prospect now is, that by the return of our next anniversary, April, 1825, the Sabbath will be much more generally acknowledged by the common people than it is at present. This hope is encouraged by the increasing calls for books among that class of the people, in settlements where no missionary resides, and from the desire of several principal chiefs, recently expressed, that instruction may be extended to the cultivators of the soil, who in general have hitherto given little attention to the means of instruction, which the chiefs and their families, and the families of those attendant on their persons, have enjoyed As to the suppression of grosser vices, something has been done, but much more remains to be done. Gaming, drunkenness, adultery, and infanticide, have received some check; but these and other vices common to the heathen, still exist and prevail to an alarming extent For the three other, the heathen *have a sort of apology from the dreadful example of some thousands of more enlightened men*, with whom they have had intercourse.

PRAYING CHIEFS.

Among those of the natives who pray to Jehovah, we are happy to number at least fifteen chiefs, whose influence may be expected to be extensive and salutary; some of whom give pleasing evidence of decided Christian character, and they are among the highest chiefs of the nation, as were Keopuolani and Taumuaii, who it is believed have entered their heavenly rest. Should the king return a sober man, a decided Christian, and unite his influence with his praying chiefs, "this my joy," which I anticipated when I left you and embarked in this cause, will be "fulfilled"

MODERN EPIGRAMS.

The two following epigrams are good in their kind, especially the last. It is well known that when the house of Hanover was placed on the British throne, the tories were in a state little short of rebellion. Oxford, in opposing the new dynasty, led the way; Cambridge was more liberal. To the former of these universities the king sent a troop of horse, to the latter a present of books; which occasioned the two following epigrams, the first by an Oxford, the last by a Cambridge man. The wit of the whig epigram called forth the praise of Johnson himself.—*Chr. Spec.*

THE OXFORD EPIGRAM.

The king observing with judicious eyes
The state of both his universities,
To one he sends a regiment; for why?
That *learned* body wanted *loyalty;*
To th' other books he gave, as well discerning,
How much that *loyal* body wanted *learning.*

REPLY.

The king to Oxford sent his troops of horse,
For tories own no *argument* but *force;*
With equal care, to Cambridge, books he sent,
For whigs allow no *force* but *argument.*

THE LUMINARY.

LEXINGTON:
WEDNESDAY, NOVEMBER 2, 1825

PROPOSALS

For printing by subscription a work, entitled

Recollections of the Last Ten Years,

Passed in occasional Residences and Journeyings in the Valley of the Mississippi, from Pittsburg and the Missouri to the Gulf of Mexico, and from Florida to the Spanish frontier; in a series of letters to the Rev. James Flint, Salem, Mass.

"*Forsan haec olim meminisse juvabit.*"

BY TIMOTHY FLINT,
Principal of the Seminary of Rapide, Lou.

This work is intended to unite, as far as may be, the matter and interest of a personal narrative, and a book of geography and travels. It contains the author's observations upon that vast country, its inhabitants, and their manners; its monuments, institutions, and rapid development during the last ten years, and its future prospects. A great part of this period the author discharged in that region the duties of a missionary.

The work will be printed in one volume, octavo, and will contain 400 pages.

Extract of a letter addressed to the Editor by the author

"I have sent you this to do with it as you shall think best. It takes a favorable view of the western and southern country, and particularly of your place. The price is $1 75. It will be for delivery in Lexington perhaps in three months."

The above prospectus promises a work of great interest and value to the people of the North American states. The author has not been so extensively known to the public as his various and important acquirements deserve, because he has devoted most of his life to the service of our extreme western and south western frontier. As a missionary of the cross, carrying with him the public spirit of a patriot, and the scientific observation of a philosopher, he has traversed, nay, explored, the vast extent of territory lying within the limits defined in the prospectus; and from our knowledge of his character, we can safely promise a rich and interesting series of letters.

Though a subordinate, it is by no means an unimportant service rendered to the world by home and foreign missionaries, that they extend our range of knowledge in regard to the population, manners and customs, religion, resources, and natural history of the countries which they visit. Comparatively little is known of the resources and natural history of the Mississippi Valley, and little of the condition and wants of our frontier population. Much is yet to be done for this scattered and migratory people, in giving to them, what in their removals have been so frequently left behind, the *blessings of science and of the Christian religion.*

The work here promised will undoubtedly be an important depository of information on these interesting subjects.

Those who feel inclined to patronize this work, will find a subscription paper at the Office of the Western Luminary.

For the Luminary.

OBITUARY.

Died in this county, on Sunday night 9th instant, Carter Henry Harrison, aged 29 years and 9 days.

It is with feelings of powerful emotion that a surviving friend attempts to improve by this obituary notice, this melancholy providence. The deceased was our friend. We most tenderly loved, and most sincerely respected him. We had looked forward too, to the time when he would emerge from the comparative obscurity in which his modesty had as yet kept him, would exercise a more general influence and usefulness, and, adding pure and undefiled religion, to his masculine mind and fine acquirements, would thus prove so much the more a blessing to his friends and to the public: and this anticipation, we will add, we the more readily indulged in, because of our firm opinion that his agricultural pursuits, which attached him to the soil of his country, and at the same time preserved him from much contamination, would have made him the better calculated for her real service.

It having pleased God to give to the writer of this, a comfortable hope himself in the Saviour of the world, it early struck him as a matter "most devoutly to be wished," that he might become the mean of his friend's being impressed with the same love for so glorious a Master, and the same faith upon his blessed name. It was hoped that his conversion might be of mighty moment to all that family and circle of friends, by whom he was held in such high estimation. But we found him tinctured with those "*liberal sentiments*" in religion which, just so far as they prevail in any bosom, are the destruction of real piety. We therefore began seriously to labour with our friend upon this head; and we soon had the happiness to find that labor was not vain: for he only needed to have the truth presented, for his candour to acknowledge her lovely features: and the cobwebs of Arius, in a mind which had learned to reason from Euclid and from Adam Smith, and which was not corrupted by the world, gave way before the substantial character of the religion of Jesus.

But speculative opinion is at last not the faith of Christ. As yet there was little conviction. The features of Christianity were traced; not realized. No home views of sin in its essential hatefulness and awful danger, had yet entered our friend's bosom. "What was to be done?" Why, we endeavored to preach Jesus, and him crucified, a propitiatory sacrifice. And it so happened, in the sovereign dispensations of Heaven, that two discourses from a clergyman whom he loved, the one on preparation for the judgment, the other from that verse in Isaiah, "Who hath believed our report," made a striking impression, about this time, on our friend's mind, and it is thought upon his heart. He began to speak with interest on the desirable condition of those were really pious. 'He wished that he were pious himself.' He hoped he might yet be so, so as to die a Christian. And it happening that his father-in-law, the late respected Col. Wm. Russell, was at this time taken from his family and country; it seemed to devolve on Carter Harrison to prepare an obituary article; and in this it may be seen, toward the close of the piece, what importance he attached to a Christian death. In a word, his conversation frequently breathed this spirit: he often spoke of the interests of religion. He became more and more desirous to hear preaching. He became fond of reading the Bible for himself. He read Milner's Church History with avidity, and was deeply struck with the calmness & triumph with which the martyrs of persecuting ages could follow Jesus through torture to the tomb. He began liberally to give his money for the spread of the gospel, and to ex-

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press the warmest desire to have a Presbyterian Church erected in his neighborhood, and for which object indeed, he declared his own readiness to contribute to the extent of his means;—And in short, his whole demeanor and discourse seemed to breath a desire to become a disciple, and to see others disciples; and indeed that sort of *beginning* of a good work in the heart which our Lord and Master so well knows how to finish and perfect.

Still however was this beloved friend without the pale of the church, and without Jesus formed in his soul "the hope of glory." And this consummation was yet left for other means to effect. For his high soul, though affected, had not given up; though convicted, had not bowed before the humbling cross; though wounded, had not been so "*killed*" as to be ready to be "*made alive.*"—The consummation was left to be effectuated by the teachings of a sick bed, and by the progress of a tremendous disorder; these things thus coming in aid of those former discourses and exhortations, which had produced *impression*, but not just the *desirable* impression upon the heart of stone.

Yes, God had dealt in tenderness; but now somewhat of ire must be mingled with his "loving kindness:" had sent the vernal breeze of his entreaty; but must now send the angry thunders of his warning, urging our dear friend, "PREPARE TO MEET THY GOD!"

We must hasten to the detail of the "latter end" of this departed brother. It was a week or ten days before his departure, (though we before had heard from his sick bed some pleasing declarations of interest in the Redeemer's advancing cause, while we had once or twice thrown in just a word, in the hope that it might prove the "word in season")—we say it was more than a week before our friend's exit from the world, that the writer formally and solemnly invited him to the "great and precious promises" of the Saviour, and to his more than willingness to save the broken hearted sinner. The writer was not however satisfied with efforts such as his, at so awful a time; and he invited a clerical friend to aid him in his labors of love; and to this friend, as likewise to a pious female relation, the deceased avowed his full sense of sin; his anxiety about his own wicked nature; his desire to have an interest in that Redeemer whom he had too much slighted in health; his wish to be remembered, (and indeed before this he had been heard to express this wish) in the prayers of his faithful friends, and in the prayer of the Church

But that Sabbath on which the immortal spirit was to wing her way from her suffering clay encasement, was now to usher in its grey light, and still that convicted spirit had not learned to rest in *hope*, if she had in *faith*, upon her Saviour's bosom; and now, too, was the poor outward fabric apparently too frail to bear the shock of converse. 'What then was the writer to do," who was still in watchful attendance? Was the dread of friends who feared for the body, to be respected of him whose business was with the soul? It was the speedy resolve, to consult with God: we did consult. We inquired what we should do: we prayed for a present hope to arise in the spirit which was just to be ushered into the divine presence; and—but we must stop; since even those *truths* which might savour of enthusiasm, would perhaps best be withheld from, an enlightened, if you will, but at the same time, a sceptical generation.

It was on the morning of (to his friends) the memorable 9th of October, that Carter Harrison first declared his firm trust and hope; his resignation that "God's will should be done;" his willingness, *if he must leave his family*, to bid leave to this world. He then also had every wish to hear faithful prayer, and to enter largely into spiritual conversation. He spoke with a

few pious females, and with ourself, about the "better country, even an heavenly." He told us his only desire to live, "if he knew himself," arose from his love of his wife and child, "who rested on his arm for their support." He desired private prayers for him; he commited the care of his son's education to his elder brother, whom he warmly urged to rear him up in the nurture and admonition of the Lord; and after speaking of what he regarded as his passage from death unto life, he turned to us and said, with a mingled emphasis and composure, which thrilled and astonished every one present, "And to you am I indebted, as the instrument, for this happy day." When told that his willingness to submit to all the Saviour's will in his case did put him above the rest of us, he referred to the judgment as alone calculated to test the genuineness of his faith; and altho' he did drop some occasional fears lest he might labour under delusion, and although the consummation of his case was reserved in Providence for the last day of his life, yet are we led, even by these circumstances, in some measure, to have our joy enlarged; because his whole case was a case of gradual advancement from cold, incipient Arianism to give assent to the gospel's truth; and from this assent to full speculative belief; and from this to indistinct conviction; and from convictions that were indistinct to such as were full and clear, and at last from these to probable conversion, and then to what may be callee faith's assurance;—and because, moreover, there was in his confidence a sense of sinfulness in all its enormity, a recollection the most poignant of what he had been by nature; and with these his returning fears, a grace in every instance, and a love almost perfect, such as "casteth out fear," and makes the child of the blessed Lord rest on his strong and merciful arm, in danger and in death.

Our friend resumed, after an interval devoted to worldly adjustments, his religious exercises of prayer, exhortation, &c. until he could no longer speak. He exhorted his family circle: and to his father, after praying forgiveness for things which he "had often repented of in tears," but which others recollected not, he first seemed to pray for himself, and then most ardently besought him to prepare for heavenly happiness, by repentance, by faith, by imitation of the followers of Christ, and by a life of steady piety. And after all these exercises, surely we should feel joy as well as grief; because of the reason there is, so ample, for believing that this dear friend is with that Stephen, whose last words, ("Lord Jesus, receive my spirit,") he quoted and applied during this his last day; yes, because of such abundant evidence for the belief that with that Stephen he also "fell sweetly asleep" in the Lord Jesus Christ.

May the last day of this Christian, so far "better than the first," be blessed, with all its scenes, to surviving friends, and to all whom these effusions may meet! Even so grant it, Saviour!

A Friend and Kinsman.

EFFECTS OF HONOR.

There is now a gentleman in a lunatic hospital at the eastward, who lost his reason in consequence of killing in a duel his bosom friend. An individual who had formerly been his associate at college, lately remarked to this gentleman that "he looked grey—he had not worn well since their former acquaintance." The fact was admitted, but seemed to produce unpleasant feelings; when the person who had made the remark added—"but grey hairs are honorable, Mr ——." "Ah, yes," said the insane man, with a remarkable sanity, "but it was *honour* that made my hairs *grey*."

The following is an extract of a letter from J. M. Allen, Esq. an American

officer in the Greek service, dated Vatica (in the Gulf of Colocynthia,) June 25. 1825, from on board the Miltiada, Capt. Sahines: *Nat. Gaz.*

"I have again an opportunity of giving you some little intelligence. In my last, I believe, I informed you that our two fleets had effected a union, and that the Turkish and Egyptian fleets were in the port of Suda, in Candia. Some days since, being off that port, we discovered forty of the enemy's ships off the mouth of the harbour. About one o'clock in the afternoon the admiral made the signal for the *brulotes* to approach, and to endeavour to set fire to the enemy's frigates and corvettes; our ships of war were ordered to approach and cover the frigates with our guns. We obeyed the signals, and made all sail, and, after a fight of one hour and a half, succeeded in burning one frigate of thirty four guns, and driving the enemy's ships into port, without receiving the least damage, or losing a single man. It was a glorious sight for us to see the crew of the frigate taking their lofty flight; the explosion was terribly awful. The frigate was a Venetian built ship; there were 400 men on board. We picked up 15; thirteen were Greeks who had been forced to fight against their countrymen; the other two were Turks. It was our intention to have made an attempt to enter the port at night with our *brulotes*, but at this time of the year the winds are so variable that it would have been impossible to succeed.

"Since the commencement of this campaign, we have destroyed between fifty and sixty sail of ships, which is no small business. We only want the frigates, which we know to be coming, to ensure our liberty and independence. Had we only four frigates, we could then with impunity bid defiance to the whole Turkish empire, and do what no other nation but the English have done —namely, pass the Dardanelles."

From the London Times of Aug. 21.

The formation of strong camps at both extremities of the Pyrenees, is a fact which seems to be admitted. The aggregate force thus brought together will amount, it is said, to 28,000 men; and it is presumed the object is to await in those convenient positions the proper crisis for advancing into Spain, where great political changes, as we learn from the correspondence made public, are either meditated by the French Government, or about to be attempted in spite of it.

Chesapeake and Ohio Canal.—Much solicitude appears to be felt upon this subject by the people of Pittsburgh, on account of the active measures taken by the people of Virginia to obtain a location of the canal "by Cheat, Tygart Valley, Buchannon and West Fork rivers." This route entirely escapes Pennsylvania, and apprehensions are entertained, that, should the legislature of this state, at the next session, refuse assent to the Virginia act incorporating the Chesapeake and Ohio canal company, the Pittsburgh route will be abandoned for this by Cheat river.—*Harrisburg Chronicle.*

UNIVERSITY OF VIRGINIA.

We understand that the Board of Visitors assembled at Monticello on Monday week; all the members were present. They were deeply engaged in discussing the interests of the institution, and making some important arrangements until Friday evening. Mr Jefferson visited the University with his colleagues four days of their session.

We understand that some little difficulty was occasioned by ten or twelve of the students, who disguised themselves and attracted the notice of the Professors on the lawn of the University, in the course of Saturday night. Rumour has exaggerated the transaction, but the Faculty and the Visitors felt themselves under the necessity of

enforcing the police of the Institution. An address was made to the students collected in a body in the rotunda, in the most impressive manner, by Messrs Jefferson and Chapman Johnson; principally for the purpose of obtaining the names of the parties concerned, and appealing to the individuals themselves to give up their names. The names were accordingly disclosed on Tuesday or Wednesday. Sentence of expulsion was passed upon three of these students by the Faculty, which was confirmed by the board of Visitors. This unpleasant occurrence will probably be attended with some permanent benefits to the institution. The Visitors have adopted more efficient arrangements for enforcing that sort of police which is so essential to large literary establishments of this description. The Visitors are to re-assemble early in December. The state has every guarantee in their wisdom and firmness for the adoption and execution of the most appropriate measures. The Faculty are prepared to discharge their own share of the duties with energy and discretion.—*Enquirer.*

COMMENCEMENTS.

Having attended some of the public Commencements of the present as well as former years, we suggest the following hints as probably alike applicable to most of our Colleges.

1. The *subjects* for Commencement exercises are not always judiciously chosen. Appropriateness should be sought after, as the first, second, and third good quality of an exercise for Commencement, as well as for every other public occasion. The occasion furnishes a grand opportunity for exciting interest in favor of some benevolent enterprize, or for fixing public odium on some popular vice. Let it be the object of the speaker to accomplish some little or great good, and not merely to show himself, and he will most certainly command attention. And let him remember, that the perfection of eloquence consists in making a common subject deeply interesting.

2. Another suggestion, which we have to make, is, that College *wit* of the 19th century is expected to be of a more chaste and elevated character, than that of the days of *Hunks and Blithe*. Though the latter may excite a momentary roar of laughter, yet the laugh is very likely to be accompanied or followed with a sentiment of *pity*, that the poor fellows should have spent so much time in providing such entertainment.

3. Another hint which we would suggest is, that Commencement exercises are, in most cases, unreasonably protracted. It is very unhappy that a day consecrated to intellectual enjoyment should be made the most wearisome day of the whole year;—that the crowd should retire chiefly gratified that the scene is over.

4. One other hint which, in spite of literary prejudice, we venture to suggest, is, that the conferring of Degrees might as well be done in plain English; and thus let this little relick of those darker ages, when studies and public business were generally conducted in Latin, be dropped forever.

Rec & Tel.

Navy Chaplains.—One among the many benefits that would probably flow from the organization of the National Seamen's Friend Society, would be the influence it might exert in the appointment of evangelical and enlightened clergymen, as chaplains in the Navy. We are informed, and we blush to say it, that our navy has long employed, and does now employ, chaplains who are not men of God. It is a fact, that remonstrances have been made on the subject by seamen, who complain, that in the course of long voyages on board

our national ships. they have never heard from these *faithful* stewards of God's mysteries, a single word of religious instruction! How is religion scandalized by such conduct? The British suppy their public vessels with pious chaplains, who care for the souls of their fellow men. and the consequences are seen in a greatly increased number of godly minded sailors.—*Mar Mag.*

COLONIZATION SOCIETY.

To the Benevolent People of N. England.

The Board of Managers of the American Colonization Society have resolved to establish in Liberia, a school on the Lancasterian plan, and to instruct their agents to solicit funds for its support. In the vessel soon to sail for Liberia, they hope to send out a suitable person to take charge of this institution. The importance of such an establishment to the cause in which the society has embarked, will at one be seen. The benefits of the school will not be confined to the colony. Native scholars will doubtless share in its privileges; and as it is intended to be made, in due time, an Academical School, in which a thorough education may be obtained, there is reason to believe it will ultimately become a powerful instrument in the great and good work of extending throughout Africa, the blessings of civilization, science and religion.

Recorder & Telegraph.

From Catlin's Compendium.

THE DOCTRINE OF THE TRINITY.

"Another observation, tending to confirm the doctrine of the Trinity, and at the same time to impress on our minds its infinite importance, is this, that if the doctrine be denied, and if it prove untrue, the whole gospel scheme is subverted. For if this article of faith be groundless, there remains no foundation, for the covenant of redemption, nor for the work of redemption; no foundation for an atonement, or meditation between a righteous God, and sinful men; no foundation for any sanctifying operation upon the hearts of sinners; no foundation for grace or peace, pardon or Christian hope. Mysterious or offensive as the doctrine of the Trinity may appear to be, it is evidently the basis of the Christian scheme. And whoever denies it, must deny, not only the doctrines of grace, through the atoning blood of Christ; but also the necessity of God's executing the penalty of his law, either in time or in eternity. We may on the whole, as well deny the being of a God, as deny his Trinity in unity. For there is no other God revealed to us in the holy scriptures, and the scriptures are the only source of light on this great subject. The apostle John considers it as not only antichristian but atheistical, to deny this doctrine. 'Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father.'"

When a Jew, who was a famous Dutch printer, brought to Constantinople, printing presses &c. to introduce the art of printing in that city, the Vizier caused him to be hanged, declaring that it would be a great cruelty that one man should enrich himself by taking the bread of eleven thousand scribes who gained their living by their pen.—*Rec & Tel.*

Origin of the word "Yankee."—When the New England Indians first tried to speak the word *English*, they called it *Yengees*. The white inhabitants of the north were soon known to the neighboring tribes by this appellation; and, to this day, they are distinguished from their southern brethren by the title of 'Yankees.'—*Ib.*

POETRY.

Sung on the afternoon of Monday (the 26th of September, 1825) the last day of the Summer session of the Theological Seminary of Princeton, New Jersey.

God of all our mercies, hear us;
Hear the song of thanks we raise.
Let a father's blessing cheer us,
While we sound a fathers praise.

By thy constant care surrounded,
We record thy goodness here;
Goodness only has abounded
Richly crowning all our year.

Now we quit this calm seclusion,
Scatt'ring o'er the world's wide field;
Guard us from the world's illusion,
Be thy grace our constant shield.

Guard and guide and bless each brother,
Till in time's appointed flight
Here again we meet each other,
And our Father's praise unite.

Go with those who now forever
Yield their long familiar place;
Though the social bond must sever,
Stronger bind the cord of Grace.

Head of Zion! we commend them
To thine everlasting arms—
From the rage of earth defend them,
Save them from its treach'rous charms.

In thine own wise time appointed,
Send us on the same broad field;
Each with holy oil anointed,
Truth's celestial sword to wield.

And when earth's last cares shall slumber,
Life and all its wand'rings o'er,
Round thy throne bring all our number,
To be parted never more.

HYMN BY DR. COLLYER.

The saffron tints of morn appear,
And glow across the blushing east—
The brilliant orb of day is near,
To dissipate the ling'ring mist;
And while his mant'ling splendours dart
Their radiance o'er the kind'ling skies,
To chase the darkness of my heart,
Arise, O God of light, arise!

Creation smiles through all her tears,
Ten thousand sparkling drops of dew;
His head the lofty mountain rears,
To catch the earliest sun-beam true:—
So shall I smile amid my woe,
When sorrows drown my weeping eyes;
So shall my bosom learn to glow—
If thou my glorious Sun arise.—

Dark as the world's unfashion'd face,
In ancient night's primeval reign;
Till thou the mournful shadows chase,
Must this poor sinful heart remain;
But he who leads the morning stars,
And kindles up the eastern skies,
Himself to dissipate my cares,
The day star of my heart shall rise.

TO MY MOTHER.

'Yes, I have sung of others' woes,
Until they almost seem'd my own,
And Fancy oft will scenes disclose
Whose being was in thought alone:

'Her magic power I've cherish'd long,
And yielded to her soothing sway;
Enchanting is her syren song,
And wild and wond'rous is her way.

'But thou—whene'er I think on thee,
Those glittering visions fade away;
My soul awakes, how tenderly!
To pleasures that can ne'er decay.

'There's not an hour of life goes by
But makes thee still more firmly dear:
My sighs attend upon thy sigh,
My sorrows wait upon thy tear:

'For earth has naught so good, so pure,
That may compare with love like thine;
Long as existence shall endure,
Thy star of guiding love shall shine!

'O'er other stars dark clouds may lower,
And from our path their light may sever;
They lived to bless us but an hour,
But thine shall live to bless us ever!'

POLEMIC DIVINES.

When I hear two polemics making a great deal of noise on points very subtle, and therefore very worthless, I can compare them to nothing but two sour apples roasting before a kitchen fire:—there is a constant sputter between them; it seems as if they were debating about something, while all the noise proceeds from the same cause—acidity and heat.—*Chr. Spec.*